Northwick Lodge
Harrow on the Hill

Wed. 7th Nov. 1963.

Dearest René

Thanks for & from both for thought while crossing the lawn IN FESTO OMNIVM SANCTORVM. I have a copy, printed by the Parker Society, the date on the title-page is 1861-1883 (take yr time, boys), of the Sarum Missal. It's a compilation of all the then available surviving copies of missals of the Salisbury Rite, between say 1470 & 1560. It's interesting to compare it with our present Roman Missal – virtually the same as to the Ordinary of the Mass, but very different as to the proper – at least with regard emphasis of different saint's festivals, and along Sequences, Graduals etc. on, for example St David's Day. Nothing really to do with the Welsh, mind that Archbishop Chichelly, which it was, has been Bishop of Salisbury or had associations with Glastonbury where there was a cult of St David. He has also been Bishop of St Davids & when he became Archbishop of Canterbury he ordered the celebration of the Feast for the whole province – amusing how they did that sort of thing – there are all kinds of other instances of this sort of where some important-enough cleric, just issued instructions that some saint he personally, for some reason, had a devotion to, should be given a feast day or special solemnity within all the churches of his diocese or archdiocese – I've often wondered why, in the case of St David, there was this wide celebration of him for round about 1400 ~~or thereabouts~~ Not a likely period for the cultus in England of Welsh saints! – well it is accounted for by this purely personal choice on the part of an archbishop – O.K., but it ~~accounts for~~ is the sort of thing that may account for the sudden rise in an unlikely area of devotion to this or that saint otherwise wholly unconnected with the area concerned. The Calendar in the Sarum Missal is interesting – it

P.S. That blasted monograph on the Ancient Mariner of yours may or may not be somewhere – my own copy, I've lost sometime & I'd rather not have to hunt it. But Mr Cowan (the U.S. Chitwood chap) came to see me last Saturday & wants to publish the whole of the poem (a separate book) the cutting was pasting every one of the first 6 pages of notes on an extensive & needed for the preface & 44 pages of notes with 8 pages of notes on an extensive & needed relation to the whole odyssey. A launched about the poem in ~~1800~~ 1800 first edition, the first edition of the poem, it is a little above one many excursions of the Christ-Ulysses concept. Actually the engraver of Christ-Ulysses is a kind of a man & the purpose of a sketch for the purpose of a sketch for the engraver, but it's not all that interesting in my opinion. Coleridge's sketch shows so much effort on Christ's part to make sure to mean vis-a-vis Coleridge.

reminds one of Chaucer's prologue "... and the yonge sonne / Hath in the Ram his halfe course y-ronne" — for the zodiacal periods in which each festival falls are noted, e.g. the 14th Oct. is given as pridie Id. Calixti papae et mart. ~~Tavit.~~ inferius dub. Sol in Scorpione. You know at the prayer Qui pridie quam pateretur ~~etc~~ there is a rubric directing the priest to raise his eyes to heaven after the words ac venerabiles manus suas, well, the same rubric, or virtually the same (Hic elevet oculos suos instead of our elevat oculos ad coelum) but there is a rather touching note to this Sarum rubric, a ~~kind of~~ rubric to the rubric, saying: non solum corporales sed etiam spirituales. This is ~~not~~ not in the actual text of the Missal, but in a Manual instructing the priest, attached to the Missal, and the date is 1554, the year after Mary's accession, for for 1549 to 1553 Edward VI's English Service Books had been in use. But it ~~[illegible]~~ protests existed long before 1554, because once printing was invented a rapid change took place in the extension & correction of rubrics & the multiplication of instructions etc. ~~[illegible]~~ that was be natural enough, but something which one tends to forget — I mean because we are so used to the idea of running off printed matter of any sort, that it's hard to envisage the difficulties of making available corrections or insertions ~~available~~ in ~~some thousands of [illegible]~~ books required in some thousands of churches. The more one thinks about it the more difficult it seems. It was simple enough in Antiquity, because they had an organised system of ~~[illegible]~~ hundreds of ~~[illegible]~~ scribes seated in one room with a chaps, at one dictation sheet on a platform, reading out the stuff to be written down. Hence the Roman newspaper, Acta, — I don't know whether it was a daily or weekly or a monthly, do you? Same in Xtian times in Byzantium — I forget who it was, but one of those well-known bishops, says "There's no excuse for any of you not reading at least parts of the Scriptures, — even the poorest of you can afford a copy of at least one of the Gospels — they're cheap enough & on sale anywhere in this city" — or words to that effect. ~~[illegible]~~ — Large supplies of papyrus & a sufficiently literate population made that possible. Do you

Sounds a bit like Vicar/parish-priest!

remember how that most admirable historian, Henri Pirenne, makes the point that the Moslem ~~ascendancy~~ ships having gained ascendancy in the Mediterranean cut sublies of papyrus, thus leaving sheep-skin as vellum to become almost the only material available for writing upon — and that was extensive & precious. ~~Bloy~~ goes crash of actualities that Bloy had — and he's now already hardly known of —

One thing before leaving the Sarum Missal. In the TE IGITVR, after the words cum famulo tuo Papa nostro (N) et Antistite nostro (N). the words et Rege nostro occur, then, the rest as now: et omnibus orthodoxis atque catholicae fidei cultoribus. I wonder if that et Rege ~~nostro~~ nostro was latish or early in mediaeval Uses. Prayers for the cleric & laic authorities ~~were~~ together with the whole plets Xti were certainly, from very early times, part of the Mass — but not sure where they ~~came~~ were placed — I believe the Te igitur is 4th Cent. in much of its parts.

I wonder what you'll say about Daggan's Crusade book if I'm decide to do it for Tab. Glad I've said what I've thought about the novel they sent you. I'd love to have seen what I've did say! No, I can't imagine his he's become so written up. However, I should not, in justice, make ~~this~~ any judgment, for I've done no more than look into one. Faters, in a flurb, cracked up some novel of his about 5th Cent. Britain — Arthur & Co. But I note that since then he's churned them out about all sorts of periods — a thing that makes ~~one~~ one suspect the worst — it suggests a bit of muggy-up of a 'period background', throwing in a girl or two, imputing ~~modern~~ psychological reactions ~~not~~ of a somewhat sophisticated nature to chaps who ~~were~~ belonged to a ~~period~~ milieu ~~of~~ about on the level of Congo tribesmen. Quite a lot of books of sorts have been appearing about 'Arthur' & such as I've read are all pretty second rate.

Sat Nov 9th.

There is a woman novelist, can't remember her name, who writes more or less for children and she's much better, ~~they's~~ they've made radio versions of one or possibly two of her books that I hear when ~~there~~ there used to be a Children's Hour – they've abolished it now – but I thought ~~they were, on the whole the best thing~~ they had better things in it than most of the other programmes, because they were not so pseudo-intellectual or whatever it is – not so pretentious. One was about the recovery of the Eagle of the Ninth Legion. which you will remember, was stationed at York & totally disappeared in fighting the ~~Pit~~ Caledonians beyond the Wall. It was tried simply, the usual ingredients of exciting adventure, & a bit of a love affair & so on, but the authoress knew her stuff & got the feel of Roman Britain extremely well I thought & in a manner that children could understand.

Monday Nov 11th

Tuesday Nov 12th – well, Wed. 13th really for its just past bloody midnight. Still no news from Catherine Rousseau on C.A.P.E.S. Am worried about hearing nothing of Valerie, she always writes or phones or sends some message on Gŵyl yr Holl Saint (Omnium Sanctorum) and her own birthday is on Nov 10th for which I had sent her various things, but not a word. I hate to think anything has happened to her.

Tues Nov. 19th

Have at last, this morning, heard from Valerie, she's ~~been~~ alright. Been moving about, been in London over some Building Exhibition to do with her husband's slate-quarry* & various matters and says she's coming again next week & will come & see me, so I suppose she may. We shall see. Anyway she is alright. I really had begun to wonder if some ghastly thing had happened, not having had any news for so long.

Also, at last, this A.M. a letter from

* I mean there is apparently some big Exhibition on in London about ~~Building~~ & as Valerie's husband has this slate-tile business he has some sort of stall or something there & Valerie had to come up to arrange the blooming thing & go out to dinner with the management & so on & then get back to Caernarvon because I think she'd left Anna (her little girl) up there – so what with one thing & another she was occupied. But I couldn't very well know that and merely worried as to what had happened to her.

France, to Catherine Rousseau, she says, (I quote) "CAPES is Certificat d'Aptitude à un Professorat dans l'Enseignement Secondaire — It is a Concours like the agrégation but far easier, which can be taken directly after the Licence. It is what I took two years ago. The proportion of people who pass is much higher than for the agrégation. It has been existing for some time, though it was different in form at the time of Teillard de Chardin but gave the same rights." (End of quotation) the rest being about her own various procedures within this system, But do not, I think, elucidate further what you want to know.

I can't now remember what I gave you as a suggested meaning for Lex W., but I don't think it was exactly the same as the above, was it? Blood bins run dry. Found another but don't think it will last for long.

You exasperated: you know those various errors in the text of In Parenthesis, listed to be corrected Got knows how long ago; I find are all rehearsed in the 4th Edition, 1955. They are put right in that grand, limited-to-70-copies edition signed by T.S.T. & myself, printed in 1961 & are OK. in the Chilmark U.S.A. edition. But wonder you should believe it, in the U.S. paper-back which is printed by a firm called ~~the Viking Press~~ The Viking Press by arrangement with Chilmark they've evidently used a Later edition of the text so all the same old howlers are given a new lease of life. It is baffling because they've included the T.S.E. Note of Introduction made echoing for the 1961 Chilmark edition, but evidently not followed the corrected text.

Hence, in that Dedication in caps, ~~the~~ it reads 'Y Hafod' for 'Yr Hafod,' 'Y Taren' for 'Y Darren' and on page 61 'proter-eight' for 'proto-eight,' page 66 martin-cat

for 'marten-cat', page 96 'veered' for 'backed', page 115 'diffinite' for 'definite', page 179 'Burnham copse' for 'Birnam copse', page 181 'distinctions' for 'destinations'. Notes, page 220, (Tenebrae o Good Friday,) 1st Lesson of 2nd Nocturn for 2nd Lesson of 1st Nocturn. etc.

the worst of all, for to Macbeth allusion is lost without 'Birnam'.

The 1955 lemmas have long ago I sent Faber the correct versions of most of these, 'backed' for 'veered' 'Birnam copse' for 'Burnham copse', ~~and destinations~~ ~~proto-light~~ 'proto-eight' for 'proto-light' years & years ago. in fact for the 2nd re-printing. It makes one feel utterly hopeless — all the blood sweat & tears right down the chucks away. On Dec 13th the Faber paper-back will appear in the comics. — I dread to think that they may very well have followed the old uncorrected text. I wonder what sort of blood liaison is wanting in these firms. Nobby goes right under. You do it yourself. Somebody, God I don't know who, ought to be shot at dawn!

Later, same day. Just now up Fabers. But they could cast no light on the mystery of the U.S. paper-back.* They thought for certain that their paper-back would have the corrections as in the post edition of 1961 above mentioned. We shall see — I shall be sent some copies within a week or so. It won't have the pictures, alas, because that would have bumped up the price. I asked why if the Yanks could include the pictures in their paper-back they couldn't do the same for us, but they did not know about that.

Yes, I can see this horse business getting hold of me. It's blood interestin' for I exhort it comes straight through the Bronze-Age — the Trojan war was all mixed up with horse-dealing wasn't it? Even in Welsh medieval, & earlier, poetry, though the Welsh tribesmen were essentially foot soldiers, the poetry being court-poetry reflects a decided interest in horses — & the teulu* ~~[illegible]~~ the chieftain's or prince's 'pretorian guard' was always composed of ~~teulu~~ horsemen — a tradition going back to the Gododdin. Did I ever tell you how in 1914 I tried to join a new former set-up called The Welsh Horse (or Welsh Yeomanry, forgot which) & had an exceedingly nice Regular major, short & round and wearing an eyeglass, said "Unless you can already ride and know at least a little about horses I advise you to keep clear of this lot. We put the horse first & the man second. Take my advice, Jones, and join the infantry — you don't want to break your heart as well as yr neck". Must live to tell you & Rosalind & Robin. Dai.

* Not, needless to say, comes the accusation for the neglect of making the earlier corrections below in 1937 & 1955!

'I love its soldiers, its brave stallions, its ventilated day ... on a pale white horse, a rack adventure ... in Maelienydd I mounted on a gray ... and rode night & day to Rhiedyd. I love the summer time and the thronging of horses: a war-band is eager ... I wanted long days for a gleaming grey horse & a ride ... the fine lambs of Cynlas. that sort of stuff — that's all 12th Cent. — Welsh & Welsh poetry of this general thing at roughly reflects this general thing and it

* the word now means merely 'family', but in the Middle-ages it meant the prince's picked war-band of mounted men, pronounced tie-lee

I think this mounted troop was composed of about 120 men. in the case of the more important leaders.